UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

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SPECIAL!

Two Features for 1929:

(a)—Our Editor-in-Chief, Mr. Holmes, is leaving directly after New Year's for a three months' trip to Palestine, where he will deliver an address in dedication of a Public Health Center in Jerusalem. On his return he expects to visit Constantinople, Athens, Egypt and Italy. During his absence, *Mr. Holmes will contribute a weekly letter to* UNITY *describing his observations and experiences.*

(b)—Our Associate Editor, Mr. Reese, is now in India, in attendance on the 100th Anniversary celebration of the Brahmo-Somaj. He plans to return to America *via* Egypt and the Mediterranean. On this four months' trip, *Mr. Reese will write for* UNITY *a series of letters describing his experiences, especially in India.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME CII MONDAY, JANUARY 14, 1929 NUMBER 18

LOVE AND CIVILIZATION

"There can be no peace between a gospel of love and humanity, and a civilization which heedlessly permits the high productivity of industry to create wealth for the few, while it robs millions of their work and debases the living standards of those who still work, but compete for their jobs with the armies of the jobless; which creates new millionaires daily on the Stock Exchange, while workers are without any pension or security for their old age.

"The pronouncements of the Church on social issues are valuable. But they could all be junked if the Church had the educational technique and the spiritual passion to change the central motives of men's lives and helped them to express that new motive by creating brotherhood in our industrial machine and by humanizing its now impersonal ruthlessness."

—Reinhold Niebuhr.

American efficiency being what it is, the official vote for president was counted and tabulated before New Year's, and we now know that Herbert Hoover was elected by a considerably larger, and "Al" Smith defeated by a considerably smaller, vote than had been popularly supposed. Much has been made since election day of the alleged enormous vote which the New York Governor rolled up. His supporters have found much comfort in the thought that Smith received a heavier vote in his defeat than most presidents had received in their victories. But all this comfort is straightway dissipated when the results are estimated not in totals but in percentages. So far from receiving an extraordinarily large popular vote, Governor Smith received a disastrously small vote. Thus, percentage figures show—to quote as friendly a newspaper as the New York *Times*—that the Democratic candidate received a percentage total of only .4077.

This total, (says the *Times*), was exceeded seven times out of the previous ten times by other Democratic tickets, and only three times since 1884 have the Democrats polled less than .4007. Cleveland twice, Bryan three times, and Wilson twice exceeded the percentage given to Governor Smith. Only Parker with .3760, Cox with .3430 and Davis with .2824 fell behind the Smith proportion. The highest point reached was by Wilson in 1916 with .4922.

On the Republican side, Herbert Hoover's vote represented the highest percentage of the general vote ever received by any Republican candidate since 1884, save only Mr. Harding, who had a percentage of .6055 as compared with Mr. Hoover's .5823. Says the New York *Times* again—

Despite his huge majority in 1924, President Coolidge's vote represented only .5418 of the total, and this Roosevelt in 1904 exceeded with .5641. McKinley's sweeping victory in 1900 was only .5170 in the percentage columns.

All of which means that Governor Smith was overwhelmingly defeated not only in the electoral vote but in the popular vote as well! His was the worst rout, all things considered, in the history of American politics. Smith, of course, is through as a political leader. Through, also, in our opinion, is the Democratic Party. Hence is the time ripe as never before for a new party. Such a party can repeat today the history written by the Republican Party before the Civil War.

Statistics indicate that increase of armaments is steadily proceeding. It is a melancholy experience to read that, ten years after the organization of the League of Nations, the so-called civilized nations of the world are spending more money on armaments than ever before in human history. Let it be said, to the credit of the League, that it is the League's own investigators who publish the figures to the world! In 1909, Europe's armament bill amounted to $1,637,000,000; in 1926, it was $2,180,000,000. The five largest allied countries, which won the war of 1914-1918, and therewith destroyed the great enemy (Germany) against which they had been arming all the years previous, spent $1,496,000,000 for armies and navies in 1913, and $1,787,000,000 in 1926. The destruction of Germany did not seem to make much difference, did it? Some years ago, England, France, and the United States sat down with Italy and Japan at a so-called Disarmament Conference in Washington. Marvellous things were done at this Conference, so we were told at the time; big naval units were discarded, and a ratio of armaments upon the sea established which eliminated all excuse for competition. Yet, during the past three years, the United States armament bill shows an increase of more than $100,000,000; France's bill has leaped from 1,380,000,000 francs to 1,929,000,000 francs; and England's bill has jumped from 110,700,000 pounds to 117,400,000 pounds. Russia's armament expenditures have doubled since 1925; and Germany's have increased from 490,000,000 marks to 714,000,000 marks. All this spells the failure, to our mind, of all the peace experiments that have been tried since the close of the Great War. This year we have entered upon a new and very different kind of experiment in the Briand-Kellogg Treaty for the Outlawry of War. If, ten years from now, armament expenditures have increased as much as they have in the last ten years, or have kept on at all, we shall regard this Treaty as

just another failure. Armaments are the acid test of peace. But give the Treaty time, to see what it can do.

Few persons in this country realize the enormity of the disaster involved in the collapse of the coal mining industry in England. So terrible is the plight of the hundreds of thousands of unemployed and their families that a vast national fund is being raised for their relief. If an earthquake had smitten England, or a volcanic eruption had engulfed her towns and cities, all the world would be horrified and come to her assistance. But these thousands are not perishing suddenly and horribly and dramatically; they are just slowly starving to death, and few are giving them any heed. John Galsworthy wrote appealingly on their behalf the other day. Bernard Shaw voiced his wrath when he said he would like to do nothing quite so much as to seal up the mines with the private owners inside. The Prince of Wales has contributed liberally to the fund, and thus set example to those who love to ape a prince. But this relief, even if highly successful, can avail little. Says the London *Daily News*,

> There is every indication that for weeks to come money will flow in freely to the Lord Mayor's fund. But the simplest calculation will show that even if the fund were to reach so high a total as £10,000,000, it can only provide temporarily for the most pressing needs of a modest proportion of the quarter of a million miners and their families, not to mention tens of thousands of outside families indirectly involved in the partial collapse of the mining industry.

What is at bottom the trouble, of course, is an industry that has refused to reorganize itself in terms even of enlightened self-interest, to say nothing of idealistic reform; and a government which has refused to interfere in a situation which involves the very lives of millions of its citizens. Years ago, the Sankey Commission showed the way out. But the policy suggested involved public ownership on a considerable scale, and the Baldwin government would of course rather have Englishmen perish miserably like rats than make even the smallest concession to Socialistic principle. When all England was threatened with starvation during the War, the government acted, and acted drastically. When a considerable part of England is actually starving *now*, the government does nothing. Who cares! There are no lords or dukes involved—only workingmen!

We have always believed that the Prohibition law is a peculiarly and particularly easy law to enforce. As compared with the law against perjury, for example—or, still better, the law against opium and other narcotic drugs—the law against alcoholic liquors presents a simple job. On the one hand, these liquors cannot be manufactured on any extensive scale except in enormous plants about as easy to hide as a bass-drum. On the other hand, these liquors cannot be transported except in enormous conveyances that block the highways as they move, or as they back-up to receive or deliver. The liquor trade, that is to say, is a trade *in bulk*. The hunt for it is like an elephant hunt. Which means that any time the public authorities make up their minds to enforce Prohibition, they can do so with complete success. Indeed, they *do* do so, now and then, when for some reason or other they make up their minds. Take Philadelphia, for example! The situation in that city got so bad, thanks to polite police, corrupt politicians, and a complacent public, that the inevitable revolt took place. An earth-shaking grand jury investigation, conducted by a fearless district-attorney, has been under way for over twenty weeks, and the result is a community tight closed and Sahara dry.

> At present, (says the district-attorney), there is no gambling house of any consequence open in Philadelphia. There were 1,185 saloons, but every one of them is closed. The city is as tight as it has ever been and I guess as it ever can be.
>
> Every brewery and distillery has been closed. There is no longer any importation or exportation of liquor, although before this millions of gallons were shipped yearly from Philadelphia. Lieut. Col. Samuel O. Wynne, prohibition administrator for this district, has cooperated with us at every turn.

What has happened in Philadelphia is now happening in New York. A sensational murder tore off the lid, there was a police-shake, a strong man was put at the head of things in place of a weak man, and for the first time in years night clubs are closing and speak-easies are going out of business. Prohibition can be enforced whenever the men at the top decide to enforce it. We are expecting great things in this regard from Herbert Hoover.

The New York *Times* has once again presented its "One Hundred Neediest Cases," and raised over $300,000 for their relief. Every year these cases are presented, in all their pathetic misery—men, women, children in utter destitution—and every year hundreds of givers pour in the dollars for another twelve-months' bounty. This is a beautiful instance of charity, so people think, and the *Times* takes great pride in its enterprise and public spirit. And well it may, from one point of view, for we know of no better organized nor abler sustained campaign of philanthropy anywhere in the country. But it seems curious, as year unfolds into year, and every year presents the same procession of poverty, that nobody catches the significance of the performance. For what means it when every twelvemonth brings its toll of misery and death? Why should the richest country in the world have such unhappy and helpless people in its midst? How happens it that, no matter what the general condition of prosperity, no matter how widespread the area of luxury and comfort, there still lurk at the bottom these dregs of direst distress? Is there any answer to these questions except the fateful confession that our existing system of society produces poverty with the same certainty and in the same abundance that it produces wealth? That the social order, as we have it established and at work, is divided, as by the fiat of a Day of Judgment, into the "haves" and the "havenots"? Never was the nation so prosperous as it is today. The

degree of wealth is paralyzing, and its distribution unprecedented. Yet here are "the one hundred neediest cases," each one of them deserving in the sense that no weakness or moral culpability is involved, uncovered this year exactly as they have been uncovered for years gone by, and will be uncovered, apparently, for years to come! If this is not an indictment of our capitalistic order, what is it, pray? So long as such cases exist and plead for charity, who can speak of justice or the right? Some day we shall have a real commonwealth —and one sign of its coming will be the disappearance of "the one hundred neediest cases."

The number of automobiles in New York City is larger this year than it was last year by more than one hundred thousand. The total number of cars in the metropolis is well over a million. Another year there will be another hundred thousand—in eight or ten years there will be over two million automobiles in the city! Meanwhile, except for a new boulevard here and a new runway there, the streets and avenues remain precisely what they were a quarter of a century ago. Widening of these highways, carried on extensively and at enormous expense in New York, has all been taken up by "parking," which lines the streets on both sides with solid lines of cars. Nothing do we watch with more fascinated interest than this traffic problem. Here in the automobile do we have incomparably the greatest and most revolutionary mechanical invention ever achieved by the brain and hand of man. And here it is slowly but surely destroying itself by the process of congestion! New York has done everything that can be done to solve the problem short of tearing down the very buildings in which people live and do their work—and yet traffic is just a little bit worse today than it was yesterday, as it will be worse tomorrow than it is today. Twenty-five years ago, when we had nothing but horses, it was possible to move about the city easily and with a fair degree of speed. Now, with an instrument at our disposal capable of carrying man over the ground at express-train speed, we can move only with the utmost difficulty and at a snail-like pace. Indeed, there are hours and places in New York when motion practically ceases, and only the pedestrian gets ahead. Nor is the pedestrian without his worries! For there are hours and places, such as Times Square at the theatre hour, when even he cannot move. If there is any remedy short of reorganizing our cities on the basis of dispersion instead of concentration, we should like to know what it is.

Welcome, Russians!

"There will be no peace among the nations before America 'recognizes' Russia. Russia seemingly is willing."—*Preacher-at-large.*

As the writer turns to his type-writer, the year 1928 is drawing to a close. Three Russians are on the Atlantic Ocean, bound like the Pilgrims of old for these inhospitable shores. Like the ancient Wise Men, they come with frankincense, myrrh and gold. They are following the star—the star of destiny. They have been a long time in coming. Their road has been through weary watches and desert-silences. But, the king's consul has visaed their passage, and at length they will find the shrine, where they may place their gifts of frankincense and gold. Welcome, Russians! We bid you welcome! Thrice welcome, because so long in coming!

Welcome, Russians! We admire your dignity and patience. There is a saying among us, that the "Meek shall inherit the earth!" This, said Mark Twain, is the reason why the Anglo-Saxon possesses so much land. But, to your patience and dignity under rebuff and snubbings—all doors will open in time! So, America's doors are—not exactly swinging wide open to you, but wide enough to admit you, with your gifts, gold and frankincense and myrrh. Our General Grant said that you were one of the three great peoples of the earth! Dr. Norwood, of the London Temple, recently said in New York that you were one of the two great peoples of the world. Maybe, you have something of the qualities that makes Moses stand out above other men of history, dignity and patience!

Welcome, Russians! Be patient with us. We are a young people, only a short time mingling among the nations. A great fear came upon the world—after the War. The nations closed their gates—as a housekeeper closes his doors when danger stalks the streets. The writer recalls, in 1922, in Berlin too, warming his feet, for a month, at the doors of the Russian embassy, waiting to get a visa to enter Russia.

Welcome, Russians! Since this is your first visit, the writer takes the liberty of giving you a bit of caution. Attend strictly to business! There will be no trouble so long as you stick to gold and frankincense and myrrh. The eagle is a fine bird, and he soars high —but is a bit timid when he hears the lion growl or the wild-cats purr. Be cautious, therefore. Better not talk about peace-plans. We know that you are standing for disarmament, but America believes in abolishing war absolutely! Wiser to stick strictly to business! There are enemies in the camp. That peace-plan of yours is grand—and when you can get it on the track, the millions of Americans when they get a chance will come like an avalanche for it. You see, you have been so lied about, that it is hard for the people here to believe anything good of you! So, be cautious!

There is one word, you had better omit entirely while on the shores of America. It is the word, "revo-

lution." Just now the American people are neurotic on "revolution." To be sure, there was great rejoicing all over the land when the Russian revolution occurred, but when you "went too far"—Russians became as bad in the eyes of Americans, as the Germans had been in 1917—and as Mussolini is now! Russians have been regarded by Americans—now for ten years—much as Americans were regarded by the British from 1776 to 1790. Everybody has forgotten that, also our revolution, except the "Daughters of the Revolution" who are even preserving the sacred relics of those days—such as locks of Washington's hair, and raising monuments to the men who led in our Revolution. But, be cautious. This is not the psychological time to refer to the kinship of the American and Russian revolutions. Keep your eyes on the gold and frankincense and myrrh. Today, there are dozens of things in common for discussion, such as art, music, cooperatives, education, aviation, religion, medicine, self-government, representation in government, the home, marriage—for we are all human beings—you 150,000,000 and we 120,000,000 —made to live together on the same earth! But, not this time—some other visit. Maybe, in a few years—if you attend strictly to business, some of your athletes or tennis-players will be permitted to salute the Statue of Liberty and compete in the games! Be patient, and be cautious!

Welcome, Russians! One word more, be charitable! A committee ought to be appointed to keep you from seeing what it would be best for you not to see. You really should be personally conducted, so you can see the big buildings and avenues, and not the alleys and backyards, — as our delegations to Russia are treated! Should you discover any of our ills and sins —we ask you to be charitable. Do not generalize from one incident. America is a big land, with many kinds of people, with nearly as many races and languages as you have, with your over forty races. About everything that you hear about America is probably true—to some extent. America had a terrible civil War in 1860-5. The scars still remain. There is lynching here, as no where else in the world. From what you hear and see you will be led to think that Prohibition is a failure. You will be led to believe that officials are hypocrites in law enforcement. You will hear many things. Be charitable. Take the best interpretation of each event or incident. It is best not to give you a list of all of our sins, growing out of riches, of poverty, —from the sidewalks of New York to the orange groves of California. If there should be unrolled before you our prisons, our courts, our mines, our lumber camps, etc.—maybe you would in a few years refuse to "recognize" us. For, we are pretty bad—according to our opportunity. Still, the 120,000,000 Americans are a fine people, are generous-hearted and as fair as are to be found anywhere. Be charitable—as all nations should be to all nations.

Welcome, Russians! It may be that you are the first messengers of some good tidings to America! Who knows? A powerful book is being read by thinking people. It is called, "The Decline of the West." It raises the proposition that Western civilization may come to an end. These three strangers—now on the Ocean—may be the Wise Men bearing those elements that will save the West. It has been pointed out before that Russians—in the several important matters that make civilized life, may be the ones to blend the East and West. Russia is half-West, and half-East, in more than geography. The writer is willing to believe that it is in response to a divine instinct that the three men are striking straight to Ford, or General Motors. Think it over. In this realm—the region of the machine—is perhaps the place of the first meeting of the substantial elements through which East and West will blend. It is certain that in the year 1929—whatever may have been true hitherto—East and West can not live apart, and either survive. We are in the period when East and West are meeting, and must blend. Russia and America are the two nations to whom is given the major work of blending, and making the world one. How much the two have to give—each to the other! All life needs is a chance! The peace and progress of mankind depend on these two peoples coming into a relationship of free exchange,—of ideas, of culture, of products of field and factory. Whoever stands in the way surely can not be friendly to mankind. So it is that the writer has placed at the top the very true words of the preacher, "There will be no peace among the nations before America 'recognizes' Russia. Russia seemingly is willing." How long Russia will be willing, no one dare predict.

Welcome, Russia! To the writer you seem to be like the coming of heavenly visitants. He believes that civilization would leap forward fifty years, if the White House doors—the House of the people—would swing wide open. It is too much to expect—it ought not to be! You represent 150,000,000 people. Russians have never been other than friends to America. Does that mean nothing? They have been friends at important epochs in our national life. Have we no sins, that we should hold up against them sins that we have heard charged against them? Have we so little faith in the methods of peace, that we decline—an exception among all other nations—to even discuss differences? What is the matter with America? Every American of standing would repudiate the assumption that we had grown rich and self-righteous; so that, we were afraid to confer. It is the prayer of the writer, that America—in her leaders—may arise and shake herself—look herself in the face, remember her traditions of tolerance and generosity—and see what kind of messengers are within her borders, spokesmen for a great and noble people—150,000,000 of them!

One of the pathetic incidents in the birth-story of the Prince of Peace is that he was born in a barn, be-

cause there was "no room in the hotel." Seriously that describes the way man treats his saviours! The writer would not press this too far, but as a devout citizen he hopes that this tragedy will not be repeated in the case of the coming of the three Russians to our land.

Welcome, Russians!

SYDNEY STRONG.

Jottings

We all do it! John Roach Straton, arch foe of lawlessness, was recently arrested and fined for speeding. We Americans are an essentially lawless people. We do whatever we want to do, law or no law. Our only sin is getting found out—and even this we regard as a joke.

Governor Smith says that the outcome of the November election was "for the best." We most emphatically agree. But where does this leave our pro-Smith liberal friends who saw in the Governor's defeat a vision of "Paradise lost"?

Gilbert never thought that he was writing history when he presented Pooh-Bah in the "Mikado." Yet Pooh-Bah lives in Mussolini, who now holds no less than seven portfolios in his own cabinet. We laugh at Pooh-Bah, and take Mussolini seriously. Why not laugh at both?

Ten lynchings in 1928 make a new low record since this most hideous of modern crimes began in 1889. It really looks as though America were well advanced toward the extinction of this awful offence against both law and morals. Georgia, for example, which has held the worst record for lynchings of all the southern states, this last year had no lynchings at all.

The *Christian Century* tells us that "as many Americans are killed by automobiles as were killed in the World War in an equal time," that "almost as many lives are lost on our streets and highways every day as were lost in the sinking of the 'Vestris,'" that "the victims of speed are more than the victims of typhoid and diphtheria." Yet few of us seem much concerned!

Ellery Sedgwick is getting rather pitiful with his alleged Lincoln manuscripts. Still clinging to his delusion that these manuscripts are genuine, he now pleads that, even if they are not genuine, their publication has significance and interest. We agree! Significance and interest as demonstrating the gullibility of the Editor of the *Atlantic Monthly!*

J. H. H.

Travel Notes—Seeing Japan Through a Hospital Window

[Editorial Correspondence]

December 2d, 1928. On the afternoon of the day before arriving in Yokohama I was taken ill with a severe constitutional reaction from smallpox vaccination. Running a high fever and aching from head to toe I rode in a bus from Yokohama to the Imperial Hotel, Tokyo. Dr. Lathrop had been ill ever since sailing so Mrs. Lathrop presented a letter of introduction to the American Ambassador, Mr. MacVeagh, and he recommended an excellent Japanese doctor. That evening, November 26th, Dr. Lathrop was taken to St. Luke's International Hospital, and three days later his difficulty was diagnosed as para typhoid. He was then removed to the contagious ward where he must stay until two weeks after his fever leaves. In the face of his troubles I hesitate to mention my own. Nevertheless, I must add that after spending a most uncomfortable night at the hotel, with a temperature of 103½, I too was sent over to St. Luke's.

I will not dwell on the gruesome details. Suffice it to say that although I was vaccinated on the 17th of November by the ship's doctor, a wound 2½ inches long and wide in proportion, still requires expert attention. The Japanese doctor is gentlemanly, skilful and competent. He speaks excellent English. The hospital is clean and well managed. The rates are reasonable. The chaplain, Bishop McKim, has been in Japan for 40 years. He is pastor of the American Church in Tokyo. He is a noble character. He has been in to see me twice and each time I found him broad minded in discussion. Between the first and the second visits he read up on the Brahmo Somaj.

We are in the midst of royal days. On the 27th the Emperor returned from Kyoto where the Enthronement Ceremonies took place. On the following day he visited Asakawa, the burial place of his father, and reported to his spirit the fact that he had duly ascended the throne of his fathers. Yesterday he completed the enthronement ceremonies by worshiping before the shrine in the Imperial Palace which is sacred to the spirits of all the Imperial ancestors.

Today, Sunday, he reviewed detachments of the army, some 30,000 in number, while 150 aeroplanes circled overhead. I could hear but not see the planes.

Evidently the Court Ritualist is a competent old fellow. Otherwise such extensive ceremonies would go astray.

The Liberal dinner planned for the 27th had to be postponed on account of my illness. It is now planned for tomorrow evening. The doctor says I may attend for a few minutes, speak briefly and return promptly to the hospital. Two of the Japanese Liberals have called, both are professors. Also I have had visits

from Dr. H. M. Cary, of the Universalist Mission in Tokyo, and Rev. C. R. Stetson of the Universalist Mission in Higashikusafuka cho, Shizuoaka. Came also Miss Hathaway, formerly Dean of Women at Lombard, now with Blackmer Hall, Tokyo. All of the members of our party have been most considerate.

The Japanese nurses practised their English on me. In laboratory parlance I am an English white rat.

Dr. Cary has the right idea about his duty in Japan. He is not trying to count noses. His native ministers are encouraged to take an active part in social and political reforms. The soul-saving period is gone, It is high time to save the world.

I have been reading the Japan *Advertiser* and the Japan *Times,* both of which are published in English. Now before me is the Sunday edition of the Japan *Times.* Let us see what it says. The Japanese attitude towards Chinese issues is unchanged, though the Government is willing to resume negotiations. Just as I expected, there are violent storms on the Pacific. I shall certainly return home by way of the peaceful Atlantic. The Emperor gives to Prime Minister Baron Tanaka a verbal message expressing his deep satisfaction over the successful culmination of the Enthronement Ceremonies, and the devotion and loyalty of the people. Tokyo has a flourishing scandal. It seems that nearly half the members of the Municipal Assembly have become involved in the nice little game of bribery, and now the Home Office is about to disband the Assembly (later: 40 of the 88 members of the Assembly are in jail and the other 48 are considering resigning en masse). George Leygues, the French Minister of Marine, says that the United States, Japan and Italy, have increased their naval force 165%, 120% and 15% respectively since 1914. While France has reduced hers 26%, but he adds that the French fleet could play a decisive role in the event of mobilization. The Prince of Wales hastens home to his sick father. The Shinto Club, representing 28 members of the Diet, seems to be holding the balance of power in Japan. I will try to find out what the Club stands for. The Department of Education has consented for the Meiji University to establish a department of physical science for women. It seems that wire haired fox terriers are again in vogue. Dempsey may not return to the ring. As a personal witness of Dempsey's late unpleasantness in Chicago, my advice to him is to keep out of the ring.

I have given you the first and the last pages. The inside sections contain many interesting and worthwhile articles, including a splendid story of Japan's efforts to free herself from extraterritoriality. It is to be hoped that Japan will bear in mind her own difficulties in this connection as she negotiates with the Nationalist Government of China.

December 4th, 9:40 a. m. Last evening I addressed the Club of Japanese Liberals. There were some 30 present, nearly all of whom were professors. They are the remnant of the old Unitarian Mission. The meeting was held in the Alumnae Cub of the Imperial University. Five of the members of the Club are members of Parliament, three of whom were present at the meeting. One could hardly find a more intelligent group anywhere. Contrary to the Doctor's orders, and my own expectations, I spoke 40 minutes, and then answered questions for a half hour. The audience seemed most responsive and sympathetic. At the close one of the Parliamentary members arose and said he wanted to call the attention of the group to the fact that the guest of the evening was the first Humanist missionary to Japan! A member of the Club was appointed to see me back to the hospital, although the hospital authorities had seen to it that I was in the hands of a competent nurse for the evening.

Clay McCauley did a magnificent work in Japan. Both Dr. Cary and Bishop McKim spoke in the highest terms of his life and work in Japan. Something should be done to memorialize the great Liberal missionary who thought of his Mission in terms of conference, not conversion.

I now await the visit of the doctor and after his departure I go directly to the Imperial Hotel.

From my window I have just counted 54 planes flying in formation.

On the basis of my "extensive observations" I think Japan is a good hospital.

The doctor willing I will sail from Kobe December 21st.

The next episode in the tragedy will probably be recorded from China.

CURTIS W. REESE.

Room 223,
St. Luke's International Hospital,
Tokyo, Japan.

How Life Begins

Much has been written as to the possible source of life in a supposedly lifeless world. It is easy to suppose some sort of "spontaneous generation" or natural transition. It is the line of least resistance. It is in fact a "logical necessity." At one time in our earth's history there was no life as it now exists in plenty. More than a million kinds we have described, figured and named. This is probably not more than half of the kinds now living and not one per cent perhaps of what has lived since life began. It is possible in the library to construct "synthetic protoplasm" by a juggling of words, or by some combinations of our notions of physics or chemistry. But it is in word only, not in any laboratory or in any place out of doors. Life rests on carbon, oxygen, hydrogen and nitrogen with organic structure and in the presence of light, heat, water and air. But it all starts from life, and every living being we know had some sort of ancestry, and its makeup shows that this ancestry has long been under the "lash of environment."

We know nothing whatever of the origin of life on the earth. It will be time to discuss it when we know something about it. Speculation on it is more or less futile, often positively mischievous, as when some particular scheme is used as a basis for some great generalization. Science must stop *where the facts stop or thereabouts.* And the word "thereabouts" covers all legitimate diversions of philosophy.

DAVID STARR JORDAN.

Liberal Religion in America

The serious student of history is impressed with the fact that the development of civilization has been a very gradual and most arduous affair. In the light of our older research, this thing that we call civilization had been a comparatively recent matter. If civilization began with the period of the pyramids, it may be granted that the things that we have achieved in modern life *are* of recent date. But more thorough research has proved beyond a doubt that we must seek for the roots of our civilization many centuries prior to the period of the pyramids. We now learn that practically the same type of human being inhabited Europe fifty thousand years ago as today. This type was the result of a long anterior development, as the evidence clearly shows.

We lose some of our impatience when we realize how very gradual our development has been. Only from this point of view can a liberal take courage, for as he studies history, he realizes that the human race from time to time has made magnificent efforts toward enlightenment, and has had to experience painful reversions toward barbarism. The development of one center of enlightenment after another, followed by long periods of confusion and reaction is one of the most outstanding features of the world's history.

One is reminded of the wonderful advancement of Babylonian civilization. One is impressed with the array of philosophies developed by the Hindus, the Persians, and the Greeks. One stands in awe of the humanitarian philosophies of antiquity, all of which were superseded by periods of reaction. What has happened in the distant past is equally true of our more recent history. Let us consider for a moment the impressive struggle in the direction of enlightenment that was waged by Moliere in the period of Louis XIV. A courageous champion of humanitarian doctrines, he battled against the organized snobbery of his times, and brought his battles to a successful issue. In drama after drama, this man proved to the Paris of his day that broad conceptions of life, as well as religion, were really worth while. But little time elapsed until Moliere's battles seemed to have been fought in vain, for the very things that he attacked seemed to flourish in his land. So marked did these abuses become in the course of several generations, that French thought, as well as French society were almost paralyzed.

It took the vigorous thinking of Rousseau and Voltaire to effect a revolution in this state of affairs. As will be remembered, Rousseau preached his fascinating doctrine of a "Return to Nature," hoping thus to free social life from the awful conventionalities in which it had been enmeshed. Voltaire, by dint of fearless logic, upset the whole structure upon which the church of his time rested. As a result of his teaching, men threw overboard completely the precepts and restraints of the church. It would be easy to belittle the achievement of Voltaire. He has been called a purely destructive force without sufficient justification. He was thoroughly conscious of a certain negative element in his program. He realized that the elimination of the older conceptions left a certain void. He attempted to supply the deficiency by calling upon men to develop the theater as the proper substitute for the church. Attractive as this doctrine might seem, it is perfectly clear from a study of the theater of Voltaire's time that such a substitution could hardly be adequate, for the French drama of his and later days hardly possessed the necessary spiritual content.

No just student of history can deny that Rousseau and Voltaire appreciably advanced European civilization by sweeping out many barriers that stood in the way of progress. It became apparent, more especially to German thinkers, that the rationalistic program had certain deficiencies. They gladly conceded that much of the old conventionality had been of evil. They were equally anxious to admit that human intelligence could well forego the galling fetters of the past. They were correct in condemning the new rationalism on purely pragmatic grounds. They reasoned that a system of thought must be judged strictly by its products. To them the vital question was the evaluating of the type of man produced by rationalism. What types of men were produced by this thinking?

It was quite clear that those who had followed rationalism in Voltaire's sense of the word seemed to lack certain very desirable qualities possessed by the types developed under religious traditions. It seemed clear that reverence was an essential factor of the larger life; that without it, the human product is somehow deficient. It was equally clear that the rationalists, with their easy, cock-sure philosophy soon lost the inspiration necessary for the highest efficiency.

But there were more serious objections to the so-called "Period of Enlightenment." It was clear that the representatives of rationalism had a distinctly deficient social consciousness. If it was possible for Rousseau and many of his followers to take no heed whatsoever of their responsibilities toward their children, and to turn them over to orphanages for their education, it seemed quite clear that humanity would need a more valid system of ethics than that preached by the so-called "Return to Nature."

These objections led to the definite demand that modern man, although freed from the old superstitions, should attempt to bring back into his life all of the better things that had come to man through the religious attitude. So it came about that men began to conceive of God in a new light, as present everywhere in nature—something greater than ourselves, to be approached with reverence. They began to revere God as a great principle that somehow works for righteousness. Men again placed moral restraints upon themselves, restraints far more binding than those supplied by the old superstitions. This was crystallized into the doctrine called the Categorical Imperative, which made it the absolute duty of every man to live up to his highest possibilities.

This struggle for spiritual values was fought out in the early part of the 19th Century by European writers, and took form in many enduring works of art, not to speak of the learned theological discussions on the question. All of this took place at the time when our own nation was still in her swaddling clothes, busy with frontier problems. In the organization of a new society, our Puritan forefathers had comparatively little opportunity to struggle with these vexing questions. It is indeed surprising to find so many flashes of progressive thought in our early history when we remember the difficulties encountered by the pioneer.

That Unitarianism should find its birth in America as early as 1825 is more or less of a marvel, when we think of the many pre-occupations of the pioneer

times. The conditions were hardly favorable to the development of liberal thought. When we remember that a group of dissenters colonized New England, and that dissenters are generally of the illiberal type, this becomes quite clear. They disagree with the authority that is imposed upon them, but are invariably intolerant of others who in turn disagree.

What happened in Germany during the Lutheran reformation, the substitution of a new bigotry for the old, clearly became the rule in New England. Unfortunately, in addition to this, the new settlers had carried the additional burden of Puritanic prejudice from which the Lutherans suffered only in a minor degree. It is hardly conceivable that a liberal school of religious thought could have arisen in New England, with her hard pioneer conditions, if it had not been preceded by a struggle for political independence. Out of the desire for unhampered political development, naturally enough, came the desire to be independent religiously.

Coupled with this desire for independent thinking, a desire for higher learning became a great leaven in New England. As in all pioneer conditions, the new devotees to learning had the pleasant illusion that they were discovering entirely new truth. It seemed to them almost as if the idea of religious independence and tolerance had dawned upon the world for the first time. It was not long until advanced leaders began to make it known that the liberal religious philosophy had really been worked out before, and yet a certain creative joy was maintained in accepting and disseminating these new principles.

What made the task of early Unitarianism worth while was that a solid opposition was maintained to the new teachings, so that the game remained dangerous enough to remain attractive to men of fighting quality. American Unitarians maintained a certain tradition of respectability, a wise restraint, a high regard for morality, a devotion to family ideals, and moderation; characteristics not always to be found in other liberal religious movements. It was very difficult, indeed, to make effective headway in the persecution of liberals as long as they maintained such standards of conduct, and for that reason, Unitarianism, once established in many eastern centers, maintained all of the influence which it had acquired in the first battle.

The Puritan strain is probably the distinctive feature of New England Unitarianism. This distinguishes it from practically all other systems of liberal thought. Unitarianism has refused to become a haven for men and women of easy morality, and lax principles generally. This is one reason that it has continued to produce great leaders in the political and educational field. No one can deny that unrestrained thinking and respectable living make a most excellent basis for success, and we are not at all surprised that Unitarianism has produced Charles Eliot and William Howard Taft.

It has flourished quite especially in those regions of America where the Puritan tradition has been strong. As we know, this Puritan tradition reaches across the United States in the northern tier of states. It is here that Unitarianism has found its best growth. Transplanted from its original habitat, it has, as a rule, lost its power of growth and development, largely because the conditions favorable to its original growth have disappeared. It has too largely remained an organization of protest against religious tyranny from without. Transplanted into centers where such religious tyranny does not exist, it has lost much of its reason for existence. It thrives on opposition, and when that opposition disappears, it lacks the initiative to supply energy for growth.

This is probably the most perplexing problem that faces the Unitarian of today. He realizes that his doctrines are accepted by a large number of enlightened persons throughout the land, and is proud that thousands of persons readily concede that he is in the vanguard of thinking humanity. He is equally conscious of the fact that civilization has constantly lapsed into periods of reaction and persecution, and that somehow he lacks the power of mobilizing those forces that might prevent a lapse into reaction. He sometimes asks himself whether his church could be relied upon as a real defender of freedom of conscience, of freedom of speech, of freedom of the press, of freedom of teaching, of freedom of research. He asks himself whether Unitarians have remained true to their earlier traditions when these acquisitions of modern civilization have been threatened.

It is a long, long struggle from barbarism to civilization. It is easy to lull one's self to sleep on the supposition that the world is safe for liberalism. It can be safe for liberalism only when the liberal is not ashamed of his position, is willing to risk a bit of his popularity, a little standing in his community, if necessary, in defense of liberalism. He may be sure that no liberal state can possibly be maintained without a constant struggle in this direction. If he be a true liberal, it will be his constant prayer to be enlisted in just this struggle. Any liberal should like the old Valhalla myth. The Scandinavians dreamed of a hereafter where they would fight all day long, and be slain at night, to be revived by magic during the night, and to be able to fight on the next day as usual. This myth must have originated in the mind of a liberal thinker, for that is the record of liberal progress: to fight all day long, to be killed off at night, to be revived by magic, and to fight on.

PAUL H. GRUMMANN.

Hymn for a Rainy Sunday

The rain may soak my garments through,
The rain may wet my face,
O'erflow the road on which I walk,
And slow my feet apace.

But rain my soul can never move,
My spirits never damp,
Nor faith becloud, good-nature drown,
Nor temper's gates unclamp.

As in the greater shocks of life
A latent strength sustains,
So 'midst such trivial glooms as rain
An inner gladness reigns.

Then let the heavens open wide,
Then let the rains descend,
For thus does God refresh the earth
And ev'ry man befriend.

Our lives are built upon a Rock
No rain can wash away;
God help our souls take deeper root
And stand unmoved alway.

ELMO A. ROBINSON.

Public Opinion and Peace

As things are in the world today France is in a key position as regards peace, constructively a forward policy in her relations with Germany would, even at this late hour, do more than anything else to lay the foundations of a real European peace. On the other hand, so essential is increased confidence between these two nations that a continuation of Poincarism might easily spell the ruin of Europe by halting the development of better relations until the psychological conditions necessary for progress became impossible of attainment.

The political happenings in France during the past few weeks are therefore of more than passing interest to all who are striving to make the implications of the Kellogg Pact a reality.

The change began a few Sundays ago in the old cathedral city of Angers, when towards the end of the congress held there by the French Radical Party, resolutions were passed censuring the militarist policy of the Government as shown by the increase in the budget for "national defence." These resolutions made impossible the position of Radicals in the Cabinet and obliged Monsieur Herriot and three other deputies to resign from it. The resignation of these Ministers in its turn forced the dissolution of the Government of National Union which had ensured for so long the practical dictatorship of Poincaré. This Old Man of the War is now back again as Premier but the *"Union Sacree"* is no more and for the first time for years a real Opposition is in process of formation in France.

Before considering the possibilities of this new situation it will be well to cast a glance upon the "Montigny Report," as the accusation which contributed so much to bring down the Government has come to be known. That Caillaux was behind the scenes at Angers is certain but the revolt of the Radicals was actually led by two younger men, M. M. Daladier and Contigny, and the report of the latter which so startled the Congress at Angers may be briefly summarised as follows:

Firstly, that under the new military one year service system France would have at the end of 1930, 55,000 more effectives than she possessed in 1913. This figure does not include troops stationed in the Colonies. (Montigny compares the figures of 1913 rather than those of 1914 because in the latter year the three years service law obtained by Poincaré had necessitated the calling up of two "classes" together, which, as M. Montigny significantly wrote in a recent article, "bore almost the appearance of a beginning of mobilization in anticipation of the coming conflict.")

Secondly, that the reduction in number of conscripts under the one year service was to be more than made up for by the creation of a professional long service army of 255,500, rising to 400,000 men in 1930, whereas in 1913 there were only 97,000 long service men.

And thirdly, that France is spending on her total war budget in 1929 some 455 million dollars or 140 million more than in 1913, when, as Montigny points out, she was confronted with the Kaiser's Germany instead of with a disarmed neighbor and when she had signed neither the Locarno Treaties nor the Kellogg Pact.

Since Angers M. Montigny has raised the matter before the Foreign Affairs Commission of the Chamber where he emphasized the dangers of the contradiction in policy between these enormous increases and the hypocritical preaching of disarmament at Geneva.

It is terribly significant of the state of the press in France that for ten days an almost complete silence about these sensational events was maintained. That papers of the Left were included in this shameful conspiracy of silence is partly due to the fact that Jean Hennessy, the "brandy King" who controls several of the most important organs, had been bought by Poincaré by the offer of a seat in the new Cabinet. The abysmal corruption of the French Press is a factor which must always be borne in mind as an antidote to hasty conclusions concerning the "militarism" of the French people. It is for this reason that the coming into being of a real Opposition is of such vital importance for it must, if it is to fulfil its duty, provide a mouth-piece for the growing anti-militarism of the French masses. Hitherto the Communists alone have taken this stand and it is above all the explanation of the strength of their party in France.

But the orthodox press at length found its voice and Montigny was stigmatised as a criminal for thus exposing the real policy of Poincaré. The concern aroused abroad obliged the War Minister Painlevé to attempt an explanation. And what an explanation! He could not dispute the data concerning the future army but sought to show that Montigny had misread the figures for 1913 and that therefore there was no increase. The *Temps* hailed this reply as a triumph which showed the malicious falsity of the Radical attack. As for the increase in expenditure, that was explained by the putting into force of a new system and by the increased price of commodities, in reality the war budget was "about the same" as in 1913!

During the debate on the 28th November between the War Minister and M. Montigny, the former, though he inevitably got his final vote, succeeded in convincing nobody except the already convinced nationalists, supported of course by the comments of other reactionnaries abroad and especially by the London *Times* which is always to the fore when the principles of militarism are at stake. During Painlevé's defence the Right—prompted perhaps by his declaration that he was still true to the spirit of Locarno—shouted that Montigny was "an agent of the bosches." It was amidst much excitement that the Radical deputy rose to again challenge the Minister's figures declaring that Painlevé had no right to camouflage the issue by basing his argument on the swollen figures of the end of 1913 after the three years service law had come into force.

> According to the English, (he said) there are three grades of magnitude in falsehood,—lying, perjury and statistics. But we must add a fourth grade, the highest of all—military statistics. (Uproar) . . . The truth is that our military effectives are distributed in the War Budget under a number of different headings and different services, and the Minister of War opens as it suits him one drawer at a time or all the drawers together.

But he added, the point at issue is far more a question of policy than of figures.

> We have the right to ask whether this military policy corresponds to the real needs of our security and of our national defense. Fully aware of the contradiction between the attitude it takes up at Geneva on the question of limitation of armaments and the line that it follows in Paris, the Government has cleverly arranged for a red herring to be drawn across the path by trying to limit the discussion to a polemic

over figures in which the real issue will be swamped. (Quoted in the *Manchester Guardian.*)

That indeed is the crux of the matter. The French have been brought face to face dramatically with the same conclusion which must confront the Governments of all other nations today. Are we to continue counting "effectives" with an eye on the "foreigner" across the way or are we to begin to live in the spirit of the Kellogg Pact? Politics in the old meaning of the word are confronted by morality in the new sense. The problem of armaments is incapable of solution politically, it is a moral not a political question and it will be solved by public opinion or not at all.

We have been recording here the revolt of a French political party against a definitely retrograde step by the Government and the attempt is particularly worthy of note by the peoples of other countries because it is based on the anti-war feeling of the French people which, owing to pecular circumstances, all too rarely finds means of expression. Similar though more remarkable expressions of opinion were shown on two occasions in the United States during 1927, and again in Britain during the past few months when the entire country rose in vigorous protest against the British Government's surrender to French military policy over the question of trained reserves and against the hypocritical attempt to form a new naval and military entente with France on the pretext of "preparing for disarmament." In Germany, too, public opinion rose against the proposal to replace the first of the three armored cruisers which were allowed to be retained under the Treaty of Versailles, and in view of Germany's late position as a great naval power this threat to the Government at what was considered an attempt at recrudescence of navalism is especially remarkable. Although unfortunately the opposition has been overcome and the cruiser is being finished it seems tolerably certain that the remaining two will not be built.

But these have all been expressions of public opinion against reactionary tendencies. In one thing only has the constructive effort of that opinion been successful—the Kellogg Pact.

All who followed closely the negotiations which preceded the signature of the Pact on 27 August must have become aware of the fact that most of the chief signatories concerned felt themselves trapped. Here was a proposal "sprung upon them" (as some complained) which had no secret exit. Devoid as it was of complicated phraseology it at once fired the imagination of the man and woman in the street and made them feel that at last an attack upon war was being made which all could understand and which epitomized the hunger of the nations for peace. Wriggle as they would and as some of them did, the Governments were caught fast in the vise of public opinion.

The Treaty went through and went through intact. "Interpretations" were made in the correspondence, interpretations about which some Governments have not yet heard the last, but as fast as they were made they were denounced by the people for whom the representatives spoke, and these same representatives had to disclaim their intention of making "reservations" to the ban on war.

The Pact is indeed far stronger than even some of its friends realize and nothing shows it more clearly than the chagrin of the militarists themselves and their continued efforts to deride a security based upon friendship all round and confidence in one's neighbors. The old order dies hard and anyone with a glimmering of appreciation of the ramifications of the war system will expect an increase rather than a diminution of the bellowing of the Ever Terrified.

But the Pact is signed and the way is plain, like character itself the more it is tested the stronger will it become. For some time yet will every nation need to be on its guard against subversive efforts to nullify the Pact "by implication," but there is more to do than that. Man cannot serve two masters, Peace and War. He cannot forever continue to pray for the one and prepare for the other, the road divides and he must make his choice. The great successes of public opinion in preventing a slipping back must now be supplemented and completed by united effort to implement the Pact by organizing the world on the peace basis which it creates. Methods of conciliation and arbitration are far advanced, but the field of juridical settlement, perhaps more fruitful still, is as yet almost untilled.

HARRISON BROWN.

A Soviet School in Central Asia

I never saw a school in my life that gave me quite such an unexpected thrill as the one I discovered just by chance as I plodded my way through the dark filth of Old Town, the native city of Tashkent. Picture Asia as she has been for centuries: a couple of hundred thousand people set down in their native mud, no lights in the narrow street which runs between earthen walls.

Suddenly the narrow alley of mud, lit only by stray candles carried by wiser passersby than we, widens and brightens a trifle as the glow from windows touches it. A very ancient mosque, explains my interpreter, in which a school is established in some of the rooms.

"Let's go in," I suggest, and we wander into a class room, containing about twenty-five boys of ages from thirteen to sixteen. They are sitting by twos and threes in the old-style long desks with benches, and facing a blackboard on which a boy of fifteen is giving a demonstration.

But where is the teacher? I see no adult and proceed to ask. The boys explain that the teacher comes in the daytime to give instruction for six hours. This group I have stumbled upon have gathered not for instruction, but for "collective study," which the class manages by itself without a teacher. I ask if they have no place at home to study and they answer that at home each must work alone and perhaps cannot understand his lesson, but here together all can help each other and some one is sure to understand.

They are, I learn, the fifth grade class of a regular Seven Grade ordinary school of the city of Tashkent. To my query whether girls are also in their school and, if so, why none of them is allowed out at night, since I see only boys, I am told that, of course, there

are girls in the school now, but none of them has reached fifth grade, since it is only three or four years since girls began to go to school at all. Hence, none of the girls has yet faced the problem of night study, since classes below the fifth do not practice it. How they will solve this in the future the boys do not know; they understand as well as I do that it is still a terribly shocking thing for girls to be abroad at night in Central Asia, when even grown women are supposed to be in the women's quarters by sundown.

I ask the boys what they expect to be when they finish school. There is no general agreement, but the nearest ones say "engineer" and "doctor." They tell me that "to build a new Central Asia one needs most of all engineers and expert agriculturists, but since they are city boys they are not so interested in agriculture. Also doctors are much needed for all the new sanitation that must be learned."

I go into the next room; here the boys seem a younger group, but are also Fifth Grade. One small lad, not over thirteen, is demonstrating a prism and its properties; it is a geometry lesson. Another goes to the board to work out a problem in decimals, which a third boy reads aloud to him. All the class write down this problem together and work over it; comparing their result with the one on the board. One boy arises; he is just beginning decimals and doesn't understand why you add 4.3 and 5 by putting the 5 under the 4 and not under the 3. Another boy rises and explains.

All this in perfect order, under the "starosta" or leader chosen by the class itself as chairman. And these are Fifth Grade boys! Running their own school! I remark smiling that if they work six hours a day and three in the evening, they are working longer than the eight-hour day of the workers. They smile in return and one of them replies that they do not do this every night in the week, and besides, it is not for pay, but for learning.

This past summer this school had for the first time its own summer vacation home, with garden and orchard. There they worked at gardening, and also at carpentry and shoe-making.

Such is the kind of school that has come to Central Asia, where until ten years ago there were chiefly a handful of mosque schools where boys learned to read the Koran in a dead language, without understanding a word they read. No wonder such new schools under Soviet auspices, are growing by leaps and bounds, hundreds of new ones a year.

ANNA LOUISE STRONG

Tashkent, en route to Kebul.

The Study Table

Devil's Island

Here is a book* to freeze the blood and paralyze the mind. A tale of horror if there ever was one! Yet the story is not an Edgar Allen Poe tale of imagined horror. On the contrary, it is a narrative of real experience undergone by thousands of men as the routine of life in a place that can be visited and seen by anybody, as by this author. Nor is the book written in weird phrase and wanton piling up of agony. On the contrary again, it is a calm, straight-forward narrative, vivid, to be sure, but unexaggerated and undistorted. What is horrible here is the simple fact that in French Guiana, in the wasting heat of the tropics, there is a penal colony, where are sent every year thousands of French convicts, guilty of burglary, forgery, theft, murder, treason, who suffer torments which make the agonies of Dante's Inferno seen tolerable in comparison. Official figures record the incredible fact that regularly, year after year, more than half of the prisoners consigned to this living hell die in the first twelve-month. So certain is the mortality among every batch of exiles that Guiana has come universally to be known in France as the "dry guillotine." And of the convicts that survive, all are without exception so starved and broken in body, so wasted by fever and corruption, so beaten, bruised, maimed, and diseased, that they are scarcely more than living corpses. And this is a modern French prison, to which French courts condemn unhappy victims every day—and we might never have heard of it had not Dreyfus been exiled there years ago!

Mrs. Niles tells her tale in the form of a "biography of an unknown convict." Although told in personal story form, everything set down in these pages is material secured at first hand on an expedition to the Devil's Island colony. The author relates only what she saw, or heard and verified. The narrative begins with the shipping of a cargo of convicts from France to Guiana. The hundreds of prisoners crowded below decks, the iron cages, the consuming heat, the intolerable filth and stench, remind of nothing so much as the voyages of the slave-ships in the old days of the African slave-trade. Then came the arrival at St. Laurent, the landing of the convicts, and the long story of the prison walls and bars, the labor in the jungles and the factories, the burning heat and chilling rains, the nauseating food, the unmentionable vices of convict life, the disease, sickness, slow, wasting of flesh and nerve, and death again and yet again. This is followed by the story of an escape, torturing days and nights in the jungle, and recapture, followed by condemnation to the solitary confinement cells on the Ile St. Joseph. The account of St. Joseph is so terrible as to be almost unreadable. Can such things be? The cells like graves; the ceaseless pacing of prisoners allowed to say nothing, to see nothing, to do nothing; the mad outbreaks of hysteria, with raging screams and yells like those of tortured animals; the deliberate self-mutilation, to gain escape to the hospital; the deaths, and the casting of the bodies to the waiting sharks. Incredible! And yet this place exists, and its horrors are being endured today, at this very instant, by thousands of unhappy and helpless men.

This is not an attack upon France, says Mrs. Niles; it is an attack upon our prison system which is here simply seen in its perfect flowering. "Condemned" is a tremendous book. It is an "Uncle Tom's Cabin" of prisons and prisoners. Were not our criminal population even more friendless than the slaves of old this document would open their cells and break their chains.

JOHN HAYNES HOLMES.

*"Condemned to Devil's Island," by Blair Niles. Published by Harcourt, Brace & Co. $3.00.

Two Significant New Testament Books

Professor Bundy, from his chair of English Bible at De Pauw University, has given the world of religious thought a great book.* Known already as a careful scholar by his specialized treatment of the "Psychic Health of Jesus" (1922), he now appears not only as the learned master and skilled interpreter of his sources, but as the profound reader of the records of a great religious experience. In contrast to most writers about Jesus, traditional or liberal, Dr. Bundy presents him frankly, positively, as a religious subject, a human experient of religion. What was Jesus' faith? Where lay its sources? *How* did he believe? What moral mandates did his experience of religion lay on him and those to whom his message came? Wherein lay the authority which has made these hearers submissive doers through the centuries?

Such questions are here raised and answered, with full scholarly documentation and a rarely persuasive exposition. A notable contribution is the religious and ethical evaluation of the eschatology of Jesus, a matter which many expounders are inclined to leave outside his direct religious experience altogether. Dr. Bundy leaves nothing outside. What he presents, in one of the notable works of American theological science, is the picture of a total human personality, a man religious through and through, seeking and finding, striving for and achieving, a life whole-hearted and unified, in the sight of God and men. That this victorious life belongs to humanity and would lose all significance if removed into the divine category, is one of the contentions which will make Dr. Bundy's book peculiarly sympathetic to readers of UNITY. But beyond any such matters of theological detail, the book is one which men of a future generation will be reading, with the recognition that with it began a new era in the study and understanding of the chief man of history.

"The Christian Experience of the Holy Spirit"** is a work by a theologian and for the theologian. At least, we cannot easily believe, with the publishers, that it is calculated to meet "the needs of the intelligent layman as well as of the ordinary minister." It is too profound, it grapples too seriously with ultimate matters, above all, it is written in the vocabulary of professional Christian theology. Its thought-forms, its phrases, its terms, are the current coin of the traditional systems.

And yet it is a work of great significance. It is concerned with the matter of chief concern to us all, our own experience. It reads in human experience contacts with a spiritual (is there really any other word?) reality which is clearly operative in the personal life, in history, in men's associations and fellowships, in their most exalted writings, in their common usages, in their philosophies and theologies. With a mind of rare sympathy and penetration, Dr. Robinson (he is Principal of Regents' Park College, London), reads this element of experience and traces it through all its embodiments. It is a reality, we do need sorely to think more clearly about it; only most men would require a discussion in their own language, not in that of the schools. Who will furnish it?

C. R. BOWEN.

*"The Religion of Jesus," by Walter E. Bundy. Indianapolis. The Bobbs-Merrill Co. 1928. $3.50.

**"The Christian Experience of the Holy Spirit," by H. Wheeler Robinson. New York. Harper and Brothers. 1928. Price $3.00.

Christian Modernism at Its Best

The Liberal, whatever his shade of liberalism, will welcome this volume from the pen of Reinhold Niebuhr.† Never was criticism more searching and more fearless than it is in this book. Page on page the author piles up his indictment of modern religion, so carefully does he build his case that it is not easy to pick a flaw. Perhaps the constructive side of the discussion is somewhat limited, but not neglected. It is a sound piece of work and Liberals will talk about it for a time to come. Read it and be glad that the author has been called to a post that will place him in a position to influence the religious life of America for years to come.

Scholars have long neglected the systematic study of the social economy of religion. This fact made this volume, "Religion and the Commonweal,"‡ all the more interesting to students waiting for such a work.

Dr. Diamond has gathered a mass of material on primitive religious ideas and practices. He has shown their influence on the economic structure of their time. No effort has been spared to make the book useable. Footnotes abound, a feature all too rare in these days, and his bibliography of thirteen pages will be of immense help to those acquainting themselves with this subject for the first time. The ordering of a vast amount of material under carefully defined headings is one thing, the appraisal of the material is quite another. We are warned against committing the psychological fallacy at one point while at another we come across such a passage: "Savage religion was a crazy-quilt of social reactions, devoid of motives either of social betterment or of personal salvation." The words that should be taken out of any religious scientist's vocabulary, superstition and the like, appear all too often. The author tells us on page 26 that,

> Early religion runs along a line seeming to have no real connection with life needs, or with the organization of a group to the actual necessities of the struggle for existence. . . .

Will any student doubt that religions have always made the attempt to deal with life's needs? One is almost willing to forgive the use of Miss Mayo's book, Mother India, as a source of fact, but the sentence opening the chapter on Retrospect and Prospect cannot pass without sharp criticism. He says,

> Add together these items: belief in supernatural personality, in the existence of the soul, in a future life, and that the conduct of men is a concern of deity or deities, and you have religion.

Of course, it is possible to define religion in terms that might give support to such a statement, but for the historian to make such a statement after long investigation is discouraging.

All in all, the author has helped us; he has organized materials for use. It is too bad that he did not stop with that service. Nevertheless, he raises some important questions. He asks of the groups he studies, "Was their religion worth the social costs it involved?" It is a book that must be used with much care, for it is the work of a layman in the field of the religious sciences.

RAYMOND B. BRAGG.

†"Does Civilization Need Religion?" by Reinhold Niebuhr, Macmillan. $2.00.

‡"Religion and the Commonweal," by Herbert Maynard Diamond, Ph.D. Harper & Brothers. $2.00.

The Field

"The world is my country, to do good is my Religion."

FRIENDS' GENERAL CONFERENCE
Advancement Committee
1515 Cherry Street
Philadelphia, Pa.

To the Scientifically Minded:

For a large number of people of Christendom, especially for those trained in scientific thinking, the great organized Christian churches are failing to supply the needed religious element. The trend of our time is scientific. It is impossible for a religion which ignores or opposes this tendency to serve the purposes of all who receive modern education.

Most of the Churches through their official bodies insist upon the Apostles or the Nicene Creed, the inerrancy of the Bible, the virgin birth of Jesus, and the verity of the miracle stories of the old and new Testament, as essentials of belief. This letter is not addressed to those who are satisfied with such a creed; it is rather for any who have not found religious satisfaction.

This letter calls your attention to the Religious Society of Friends, commonly called Quakers. This society makes no claim to be a church in the sense of assuming authority to settle questions of doctrine or of historic fact. We are a *society of friends* whose members owe each other friendliness, and claim no authority one over another. We have no formal creed, and such unity as we have—and we have a great deal—is due to the fact that reasonable minds working on the same materials are likely to arrive at similar conclusions. However, we demand no unity of opinion and we find both interest and stimulus in our many differences.

Most Friends agree that the Sermon on the Mount presents the highest ideal for a way of life; this we accept not only on authority from without but mainly as conviction from within. We thus unite on a common purpose a human society organized on a basis of good will and friendliness. There are differences among us as to details and methods, but not as to this desired end. Our objective determines for us the meaning of *right* and *wrong*. *Right* is that which serves the common purpose, *wrong* is that which hinders or thwarts it. It is the standard by which we undertake to test the organization of society, international policies, and indeed all human conduct and institutions. Our opposition to war is based on the conviction that war hinders the development of the world family; yet we do not exclude from membership those who do not have that conviction. Many of us feel that our industrial system is in need of changes, but we have not arrived at unity as to what should be done about it.

We have deferred until this point the use of the word GOD—a word of diverse and uncertain meaning. To us GOD means a unifying influence which makes men long for a brotherly world; which tends to bind men together in unity. Our religion is built on the experience of such a God as the Chief Imperative of life. We have never been very particular about names if only the meaning is plain. We have called this element of life the Seed, the Inner Light, the In-speaking Voice, the Christ within, the Word. We are willing to have still other names: "The power not ourselves that makes for righteousness": The Hidden Dynamo, The Super-self, The World-father, all seem to be proper symbolisms. Of course we do not claim to know if God is a person as we are persons. As we look ourselves over it doesn't seem altogether probable that the power which draws humanity together into the spirit of brotherhood is just a greater person than ourselves. But "It is not a question of personality or something less, but of personality or something greater."

Whatever God may be and whatever life may mean, we are not insured against loss, suffering, and death. But there is an element of life greater than our normal everyday selves which enables us to rise above loss and suffering and to face life and death without fear and with manly hearts.

The Religious Society of Friends is a group of people of good-will, work-

"China's Millions"

The readers of UNITY will remember the letters from Anna Louise Strong while on her travels through China and Mongolia. The letters, revised and added to, and illustrated with a score of pictures, have been published by Coward-McCann, in a handsome $4,00 edition. The reviewers speak of it as "fascinating" (N. Y. *Herald-Tribune*) and "journalism of the highest order" (N. Y. *Post*) and as describing the "real forces of the revolution" (*New Masses*). Miss Strong is now in Central Asia, but before leaving America made arrangements for the printing of a 1,000 paper-bound edition of her "China's Millions"—to be an exact duplication of the cloth edition, except in the binding,—the paper-bound copies being chiefly for her lectures and not to be found in the regular channels of trade. The price of the paper-bound edition is $2.00.

UNITY is privileged to make this offer—that any one sending $2.00 either to UNITY, or to Sydney Strong, 425 Fourth Ave., New York City, will receive the paper-bound "China's Millions" postpaid—and in addition his subscription to UNITY will be advanced one dollar's worth. This will apply to each order.

Note

The recent article by William G. Simpson, entitled "Except a Man Part With All That He Hath . . .," bearing on the relation of Love to private property, is being reprinted as a pamphlet. Copies may be obtained by addressing him at 292 Maple Ave., Wallington (Passaic), New Jersey.

Contributions to the Printing Fund will help make it possible to continue the printing of this sort of literature.

PRIZES FOR UNITARIAN MINISTERS

The Unitarian Commitee on Recruiting the Ministry offer to Unitarian ministers three prizes of $100, $50 and $25 for the best essays of about 2,000 words on "THE WORTH OF THE MINISTRY." Essays should be sent to the Recruiting Committee at 25 Beacon Street, Boston, Massachusetts, not later than March 1st with the name of the author enclosed on a separate card.

The judges will be Rev. Samuel A. Eliot, D.D., Rev. Sydney B. Snow, D.D., Rev. Frederick M. Eliot, Rev. Lawrence Clare and Rev. F. R. Sturtevant.

The Committee reserves the right to withhold any or all prizes in default of essays of sufficient merit in the opinion of the judges. The Committee further asks the privilege of printing in whole or in part any of the essays submitted.

ing together for mutual support in making the God-element of life the commanding element. We never altogether succeed in doing this, but the effort is an essential part of our religion. It is only by squarely facing what *is* that man may hope to accomplish what may *be:* wherefore religion as we understand it has nothing to fear from science. Indeed we welcome every extension of mental horizon, every new discovery as to the nature of the world we live in.

We believe there are many who would find a richer life in membership with us, and we know that we need the strength of larger numbers. We need too the fellowship of men and women of intelligence and courage.

We invite correspondence with any of the signers of this letter at Friends' Advancement Committee, 1515 Cherry Street, Philadelphia, Pa.

JESSE H. HOLMES
Professor of Philosophy, Swarthmore College
ROSCOE POUND
Dean of Harvard Law School
J. RUSSELL SMITH
Professor of Economic Geography
Columbia University
THOMAS A. JENKINS
Professor of the History of the French Language, University of Chicago
ALBERT T. MILLS
Professor of History and Political Science, James Millikin University

BARBARIC SENTENCES

The International Anti-Militaristic Bureau has received the following alarming report from various sources:

In Jugo-Slavia

72 Nazareners who, for religious reasons, refuse to bear arms, have been sentenced to 10 years' imprisonment each, which sentence has been confirmed by a higher court.

These 72 men have all been imprisoned five years already for the same reason, and are now sentenced for double this period, although, by again refusing to serve in the army they have shown that their attitude is a result of a deep and serious conviction.

These inhuman persecutions for conscience's sake are not isolated cases in Jugo-Slavia. We would remind our readers, in this connection, of earlier communications of the IAK. Press Service. In August, 1924, 2,000 Nazareners refused to serve; in August, 1925, 300 Nazareners, refused to take part in a two months' course of training and were sentenced to 10 years' imprisonment, but were liberated after numerous protests had been received. 88 refused to enter the army in August, 1927. On August 4, 1927, Zoric (a tailor), Paskan (a farmer) and Paololic (a cabinet-maker), who had already been imprisoned five years and eight months, and had lost all civic rights, were "pardoned," that is, their rights of citizenship were restored to them, so they could once again be called up for the army. After refusing they were sentenced to eleven years and six months imprisonment. (We do not know for certain whether they have been set free in the meantime or not.)

One does not need to be an advocate of passive resistance, nor a co-religionist of these heroic Nazareners to be filled with indignation at the barbaric persecution of these 72 men, who have committed no other crime than that of obeying their conscience.

The IAMB therefore urgently appeals to all organizations and corporate bodies with human objects, whatever their political, religious or social opinions may be, to protest against these sentences. It makes the same appeal to each individual who is acquainted with these facts. It also especially urges the whole press to give the facts mentioned in this report the greatest publicity. It requests each person, who reads this report, to send it on to the papers in his immediate vicinity, which have not yet published it.

The Hague, Holland.

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